

THE CHRISTIAN CENTURY



Vol. XXXII

October 14, 1915

Number 41

When the Bartender Loses His Bar

By Charles Stelzle

The Program of Jesus

By Frank Waller Allen

Grading the Sunday School

By R. W. Gammon

The "Chicago Calumet" Association

Editorial

CHICAGO

LET THIS BOOK SPEAK FOR ITSELF

COMMENTS OF THE RELIGIOUS PRESS

St. Louis Christian Advocate (Methodist)

Good reading from first to last. There is not a saner discussion of the meaning of baptism than it presents.

The Christian Intelligencer (Reformed)

The argument seems logical and the spirit of the writer is certainly as gentle in statement as it is urgent in appeal.

Boston Herald (Methodist, Boston)

Dr. Morrison who is editor of The Christian Century, a national organ of the Disciples of Christ—a denomination which believes in immersion—handles with utmost frankness the position of his own denomination relative to baptism. The work is of universal significance as it is a complete abandonment of the immersion dogma by the editor of this leading publication in that denomination. Dr. Morrison's work is frankly done, and while arousing, doubtless, some criticism among those of his own denomination and the close communion remnant still to be found in certain localities, will be heartily received as a genuine contribution toward Christian unity.

The Advance (Congregationalist)

We commend this book to pastors who find the baptismal question up for discussion in the parishes. It is a strong contribution to the literature of the subject and we believe the position herein advocated is one that the Disciples will be driven ultimately to adopt. We do not think it possible for them permanently to hold to close baptism without going the whole length of the Baptists and join close communion to it.

The Epworth Herald (Methodist)

While not agreeing with all the statements made it is about the most interesting book on the subject I have seen. The author is master of good, clear English and knows how to express himself.

Herald of Gospel Liberty (Christian Intelligencer)

He presents his thought from a new and interesting standpoint. We wish it might be read by all Disciples, all Christians, all Baptists, and in fact by all denominations—it will have a moulding effect as to one's opinions of baptism. The Disciples themselves will likely get the most good from the book. Mr. Morrison is leading a movement for larger liberty in matters of opinion among the people of God.

The Continent (Presbyterian)

It required courage to publish this book. It is by a minister of the Disciples' church, which has been peculiarly strenuous in behalf of the scriptural necessity for immersion, and he writes that "the effect of our study is absolutely to break down the notion that any divine authority whatever, stands behind the practice of immersion." Instead, in the New Testament, baptism simply means the conferment and acceptance of the status of a Christian. He is strongly against demanding the re-baptism of Christian believers who apply to Baptist or Disciples churches for membership having been accepted in other churches by any mode of baptism whatever. Equally he opposes infant baptism, because the subject of baptism must be voluntary. At the root of his argument lies a sound desire for Christian unity.

The Religious Telescope (United Brethren)

The author is clear and candid, brave and kind in performing the task to which he assigned himself. As we view the real meaning of this new interpretation of baptism it involves a complete abandonment of the dogma of immersion, and may lead to a new adjustment of attitude on that subject on the part of other immersionist bodies. At any rate, the significance of the work is new and remarkable. It may help the immersionists and affusionists to get together, which would be a great achievement.

Central Christian Advocate (Methodist)

Dr. Morrison belongs to what might be called the younger school of Disciples who have the discretion and the will to approach the members of other churches, not with the club of intolerance and pseudo-omniscience, but with the open hand of intellectual catholicity and good will. . . . The propaganda could not wish for a leader more truly representative. A profound scholar, a deeply spiritual follower of the Master, a man among men, something of a mystic, we could well believe that if any person could show the way to Christian unity, Charles Clayton Morrison belongs to the select few. This book gives one evidence. The significant fact is that the author is a member of an immersion church, once commonly called "Campbellites," and while he holds to immersion as the correct mode of baptizing, yet he declares, "It would be too much to say, dogmatically, that baptism was not administered in New Testament times in any way save by immersion." The book is well worth reading, not only for its scholarly treatment of the question of baptism, which is satisfactory, but as an example of true liberality in modern church life, a liberality which is not degrading and flat, but catholic, appreciative and noble.

The Christian Endeavor World.

A thorough treatise from the immersion point of view but building a bridge toward the affusionist view.

The Congregationalist

A daring and splendidly Christian piece of work is "The Meaning of Baptism," by Charles Clayton Morrison, in which the author frankly asserts that Jesus "had no intention of fixing a physical act upon his followers. He did not have in mind the form of baptism but the meaning of it." Nevertheless, for historic reasons he recommends retaining the form of immersion.

The Baptist Banner

A new book of more than ordinary interest. It is learned, and is written in excellent spirit and fine style. It is eminently suggestive and well worth the price and a careful reading.

The Christian Observer (Presbyterian)

It is a courageous man who will undertake to write a book on the subject of baptism in this age of the world. . . . This book has stirred up considerable controversy in the writer's church. By many he is regarded as a heretic and is abused accordingly. However, in other respects the author is true to Disciples' sentiments. The chief value of the book lies in the author's contention that New Testament baptism is not tied to any physical act, but is "the spiritual, social act of self-commitment and self-consecration by the individual and his induction into the church." This idea, by the way, is very forcefully expressed in an old document that was formulated by the Westminster Assembly more than two centuries and a half ago when they said, "Baptism is a sacrament, whereby the parties baptized are solemnly admitted into the visible church and enter into an open and professed engagement to be wholly and only the Lord's."

The Standard (Baptist)

The argument throughout is good and there are conclusions that are worthy of careful consideration.

The Christian Union Quarterly (Disciple)

The author has a brilliant style and thinks along ingenious and fascinating lines. However one may differ from the author there is much in this book to be commended from both the Baptist and paedobaptist sides of the house.

The Churchman (Episcopal)

Under the title "The Meaning of Baptism," Mr. C. C. Morrison has given an interesting summary of the topic, especially as it is related to the history of modern sectarianism. The Disciples, to whose fellowship Mr. Morrison belongs, practice rebaptizing for those who have not been immersed. Mr. Morrison is not in sympathy with this position. He shows that baptism by immersion has figured little in the divisions of the church and will doubtless likewise figure little in its unity.

Baptist Standard (Dallas, Tex.)

This is a very interesting work, as much so as any volume of fiction we have read this summer!

The Homiletic Review

A volume on this subject with an irenic purpose by the editor of The Christian Century is welcome. The position taken is that while immersion is the valid mode of baptism the doctrine or dogma "eclipses the great objective task of the church for large majorities of Disciples and Baptists." Baptism has its essence not in the mode of administration, but in that it means "the conferment and acceptance of the status of a Christian" (p. 193). While, then, the volume is a plea for the adoption of immersion as a mode universally recognized as regular, the practice of rebaptism that Presbyterians, Methodists and others are not Christians is to be reprobated. Members should pass freely from these other churches to those of Baptists and Disciples without calling into question or ignoring their status as already members of the Church of Christ. The spirit of the book is delightful and raises new hopes where none had seemed possible.

baptism with its implication that Baptists and others are not Christians is to be reprobated. Members should pass freely from these other churches to those of Baptists and Disciples without calling into question or ignoring their status as already members of the Church of Christ. The spirit of the book is delightful and raises new hopes where none had seemed possible.

The Presbyterian Advance

The editor of this paper welcomes the appearance of this volume, for it enables him for the first time in his life to answer a question which often has been asked of him by correspondents and readers—"What is the best book on baptism?" . . . Against all who insist that immersion and immersion only is baptism this book provides an unanswerable argument.

The United Presbyterian

An unusual book. Written by a Disciple and the editor of the leading Disciple newspaper, he wholly abandons the Disciple and Baptist argument on which they found their dogma of baptism by immersion. He says the use of the word "baptizo," in its New Testament usage, refers primarily to the function of initiation and only incidentally to the particular [physical] act.

The Meaning of Baptism

By Charles Clayton Morrison.

Regarded by both friends and critics as the most significant contribution made to the baptism problem since the debate between Alexander Campbell and N. L. Rice. Do not let your opinion of this book be formed at second hand. It deserves your own careful reading.

SOME CHAPTER TITLES.

ALEXANDER CAMPBELL'S POSITION.
THE MEANING OF THE WORD "BAPTIZE."
THE EARLY MODE OF BAPTISM.
THE FUNCTIONAL VIEW OF BAPTISM.
JOHN THE BAPTIST.
THE BAPTISM OF JESUS.
BAPTISM AND THE GREAT COMMISSION.
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IN THE INTEREST OF THE KINGDOM OF GOD

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The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote undenominational and constructive Christianity.

The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings. The churches and Sunday schools own and directly operate it. It is their contribution to the advocacy and practice of the ideals of Christian unity and religious education.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

The Disciples Publication Society regards itself as a thoroughly undenominational.

constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and uneclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

The Christian Century, the chief publication of the Society, desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. Unlike the typical denominational paper, The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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News From the Foreign Society

Dr. Pickett reports the number of treatments in the medical work at Laoag, Ph. Is., for one month, as 2,010; minor operations, 24; major operations, 85; visits to outside villages, 5; visits to homes of the sick, 20. The baptisms for the month number four; Sunday-school classes, 82; average Sunday-school attendance, 1,698.

W. H. Hanna writes that one of the oldest members of the church in Laoag is a man who used to be a chief servant of Satan. Now he allows no one to surpass him in zeal as he serves Jesus Christ.

Early in the month D. C. McCallum, of Vigan, Ph. Is., visited several towns in the interest of the dormitory. Almost everywhere he found that Padre John Thompkins, S. J., had been busy trying to undermine the influence of the mission and in some places had done so with considerable success. In other places in spite of strenuous efforts he almost entirely failed.

On the 19th of September, Mr. and Mrs. Holder, and W. H. Edwards had reached France on their way to the Congo. They left London on the 17th. They found everything on board ship very congenial and anticipated a happy voyage.

Mr. and Mrs. L. D. Oliphant are planning to remove to Akita, Japan. They have been spending some time in the language school in Tokyo.

Fred E. Hagin is planning to visit the island of Hachijo, Japan, a place where very wonderful victories were won within recent months. Before the cold weather comes on he wishes to visit the churches of the country.

Tomono San, who graduated from Drake

Bible College in Japan in June, is now located in Toride. He is working hard, carrying the gospel into other towns. He has opened special services for railway men at the station.

S. Imamura San, a trusted and beloved Christian from Japan, is now in Transylvania University. After completing the course there he expects to return to Japan to help extend the Kingdom of God among his own people.

For five years the society has held no rallies in the winter. It did not wish to interfere with the work of the Men and Millions Movement. This year rallies are to be held in the East and West. None will be held in the state of Missouri, where the Men and Millions teams are at work.

R. A. Doan is in great demand from the churches and adult Bible-classes. Without his consent and without his knowledge he was elected the president of the Federation of Adult Bible-classes of Ohio. He has visited the men of the church at Parkersburg, W. Va. He spoke in three churches in Pittsburg the first Sunday in the month, and addressed the men of the East End church on Monday, and a union service representing three churches on Monday night. Within a week he has to be in Muncie, Terre Haute, and Huntington, Ind.

Alexander Paul is planning to return to China in December. Mr. and Mrs. W. L. Berner, of Matanzas, Cuba, are taking a short vacation with their friends and kinsfolk in Virginia. The work in their absence is being carried on by faithful Cuban Christians.

October 6, 1915.

F. M. Rains, Secy.

New York City Notes

The work of the Disciples' Missionary Union has been resumed after the quiet of the summer months. The missions and the co-operating churches are facing another year of work with enthusiasm and interest.

The New York City Ministerial Association of the Disciples of Christ met Monday, Sept. 27th at the Hotel McAlpin. The relations among ministers and churches is cordial and harmonious.

Greenpoint church, Brooklyn, has repaired and beautified its house of worship, making it attractive and modern.

Ridgewood Heights Mission has been improved by cement walks, iron fence, painting and decorating. This mission with a school that crowds its capacity is doing vigorous work.

The Russian church, East 2nd Street, New York City, has continued its services during the summer. English classes are being held nightly and the work is being done with as great efficiency as possible with the present equipment. Mr. Johnson reports a meeting during the summer where the needs of religious work among the Russians in America was presented and one Russian day laborer gave \$100. Mr. Johnson has been going to Bridgeport Sunday afternoons speaking to a group of fifty or sixty Russians. There is a similar group of more than 150 in Water-

bury, a smaller group in Springfield and Hartford City; another group in Philadelphia. All these are Evangelical Christians, so-called in Russia, but are our own people in all points. Is it not pathetic that we, as a brotherhood, cannot take care of these foreigners, who are our own, but that they must be dependent upon the charity and friendliness of denominational churches? In Bridgeport they meet in a Methodist church; in Philadelphia in a Methodist church; in Waterbury in a Baptist church, and even here in New York City our own Russian mission meets in the rented basement of a Presbyterian church. This door of opportunity is now open to the Disciples of Christ to take care of their own. If we do not face the task in the spirit in which it should be done, will not the door be closed?

For information regarding New York City churches and work of the Disciples' Missionary Union address the writer.

In behalf of each one of our churches, it would be of tremendous value if pastors outside of the city would send to us the names and addresses of Disciples coming to New York City.

M. M. Amunson, Secy.

388 St. Johns Place, Brooklyn, N. Y.

Ohio Secretary's Letter

M. C. Hughes began a vigorous fall and winter campaign at Perry with an all-day meeting the third Sunday in September. He chose one of the few ideal Sundays of the season and large and enthusiastic audiences were present at all the services. The State Secretary enjoyed the day with the church in this fine rural community.

District conventions are the order of the day yet this month. To the state workers they are a strenuous delight. The fellowship is of the finest. Ohio Disciples care tremendously for the kingdom. They are growing in numbers, in service and in grace.

W. H. McLain is winning favor as state Sunday-school superintendent. His work in the conventions is greatly appreciated, and is

resulting in more calls for service to local schools than he can fill.

The Every Member Canvass for church expenses and missions continues to hold the center of interest. Almost every preacher orders the every member canvass packet and many church officers secure them for study. It would greatly bless the churches and further the kingdom if a hundred more churches would put on the canvass this fall. Thoroughly prepared for and energetically pushed the canvass will of itself make a great season's work in any church. Three things are indispensable: The preparation must be most thorough; the work must be carried on as an enterprise permeated through and through with deep religious de-

votion; the missionary phase must be made prominent. Let these three elements be present in full measure and any church can have a great year that will so conduct an every member canvass.

Ohio Day approaches.

Nov. 7 is the great day for the churches to register their zeal for a Christian Ohio. The measure will be taken in the offering for Ohio missions that day. Interest in the dry campaign must not overshadow the perennial and fundamental work of Ohio missions.

Apportionments have been sent to the churches. They have been worked out with care. Every church in Ohio should have pride in giving its full apportionment. Many will want to give more. Send the offering promptly to I. J. Cahill, corresponding secretary, 2047 E. 9th St., Cleveland.

NEWS FROM TRANSYLVANIA COLLEGE.

Transylvania College and the College of the Bible, Lexington, Ky., opened auspiciously Sept. 13. During the first week, the registration showed an increase of fourteen per cent over that of the corresponding time of last year. Every available space in Ewing Hall, the residential hall for men, is occupied, and a large number are on the waiting list. A number of freshman classes are unusually large, and it has become necessary to divide them into sections so as to produce the best results. The "Transylvania spirit" far surpasses that of previous sessions, and everything points to the conclusion that the sessions of 1915-16 will be by far the best in the immediate history of these institutions.

A great need, and one that should be remedied at the earliest possible moment, is a girls' dormitory. Transylvania and the College of the Bible could martelate two hundred young women each session were adequate accommodations provided.

The first football game of the season was played at League Park, North Broadway, on Saturday afternoon, Sept. 25th, with Ohio University, and resulted in a score of 16 to 0 in favor of Transylvania. The visitors were heavy, well trained, and confidently expected to win the game by a large score. Superior skill and endurance won out for Transylvania. Several big games are scheduled for October.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXII

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Number 41

When the Bartender Loses His Bar

ACCORDING TO THE DEFENDERS of the saloon one million workingmen would permanently be thrown onto the labor market following the introduction of national prohibition. This argument is based entirely upon the absurd proposition that if the liquor dealers fail to get the money now spent for beer and whiskey nobody else will get it.

It is assumed that if a man does NOT spend a dollar for "booze" he will throw that dollar into the sewer or into some kind of a bottomless pit, instead of using it to purchase some other commodity which will do good instead of harm, which will have a permanent value, and which will give the workingmen of the country more work, more wages, and greater prosperity every way than if the same amount of money were spent for beer and whiskey.

A good deal is being said about the enormous amount of capital invested in the liquor industry; and yet, according to the Statistical Abstract of the United States, for every \$1,000,000 invested in the average industry, practically four times as much raw material is required, four times as much wages are paid, and four times as many workers are employed, as is the case in the liquor industry.

Let us take five leading industries in the United States, and compare them with the liquor business, with reference to the number of wage earners employed. For every \$1,000,000 invested in each of these industries the following number of wage earners are employed: Liquor, 77; iron and steel and their products, 284; paper and printing, 367; leather and its products, 469; textiles and their finished products, 578; lumber and its manufacture, 579.

These figures prove that the iron industry employs nearly four times as many, paper and printing nearly five times as many, leather six times as many, textiles seven and one-half times as many, and lumber seven and one-half times as many workers for every \$1,000,000 invested as does the liquor industry.

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What is the ratio of wages paid the workers to the amount of capital invested in the liquor business, as compared with each of the industries noted? Here are the figures: Liquor, 5.6 per cent; iron, 17.6 per cent; paper, 21.3 per cent; leather, 23.5 per cent; textiles, 23.8 per cent; lumber, 27.1 per cent.

A quick glance at these figures shows how comparatively little the labor man gets out of the liquor business. If the \$2,000,000,000 which we now spend for intoxicating liquor were spent for bread and clothing—the two staple articles in the life of the workingman—it would give employment to nearly eight times as many workers, who would collectively receive five and one-half times as much wages as is now the case in the liquor business.

Besides this, it would require \$600,000,000 worth of raw material in addition to what the liquor industry now uses. It would not be necessary to spend all of the \$2,000,000,000 for bread and clothing if the liquor industry were destroyed, but if the transfer of this money into the legitimate industries mentioned above would produce the results described, is it not fair to say that substantially the same results would be achieved if the total sum were distributed among all of the industries that would receive the benefit of increased business were men to spend money for the neces-

sities of life, as well as for its legitimate luxuries, instead of for beer and whiskey?

If this were done, the men who make glass bottles, barrels, automobiles, signs, printing material, cabinet work, and other products for use in the liquor business, would find jobs in turning out these same materials for other industries.

The figures given by the liquor interests as to the number of men who would be affected by the abolition of the liquor traffic are greatly exaggerated. The census report for 1910 tells us that in all manufacturing industries there were then employed 6,616,046 persons. The liquor industry employed 62,920, or just about one per cent of the total.

But of this number only about 15,000 were brewers and malsters, distillers and rectifiers. The remainder of the 62,920 were employed as engineers, carpenters, machinists, teamsters, bottlers, etc.—occupations which are not at all peculiar to the liquor business. There were more teamsters employed than there were brewers and malsters, distillers and rectifiers.

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There are about 100,000 bartenders in the United States. What will become of these men when the saloon is abolished? What is it that makes a successful bartender? It is his ability as a salesman, and a man who is a good bartender will make a good clerk or salesman in practically any other kind of business.

Furthermore, it requires many more people to sell \$2,000,000,000 worth of bread and clothing, for example, than it does to sell liquor of the same value. And it is more than likely that at least as many salaried employes, such as traveling salesmen, bookkeepers and stenographers will be employed.

But what about the 15,000 or so brewers and malsters, distillers and rectifiers? They will, of necessity, be compelled to adjust themselves to changed conditions. But this does not mean that they will either go adrift or cause a labor panic. The constantly changing situation in the industrial world in this country often compels men to transfer from one occupation to another, many of them being required to learn entirely new trades.

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Take, for illustration, the situation when the Mergenthaler type-setting machine was introduced—the printers thought that their trade was destroyed. However, they immediately learned how to run type-setting machines, with the result that today there are more printers employed than ever before, and they are receiving higher wages than at any time in their history.

As a matter of fact, however, more workingmen lose their jobs because saloons are open than would be the case were the saloons to be closed. As somebody put it, "When liquor puts a man out of a job it unfits him for another job. When no-licence puts a bartender out of a job it makes him a wealth-producing workingman, instead of a wealth-destroying workingman. It is better that the bartender should lose his job and get a better one, than that dozens of his patrons should lose their jobs and be unfitted for any job."

CHARLES STELZLE.

The Program of Jesus

The Second of Four Studies of the Religion of Jesus Based on the Lord's Prayer.

BY FRANK WALLER ALLEN

INTRODUCTION: *In its fullness one's religion has four different expressions. First, it is a creed: one must believe something. Second, it is a program: the abundant life is a planned life. Third, it is a prayer: one must seek to know and to harmonize one's self with the will of the Father. Lastly, it is an experience: for after all out of our contact with life and our interpretation of it, is born our philosophy. In these four studies it is my purpose to interpret the religion of Jesus—his creed, his program, his prayer, his experience—as it may be discovered through the medium of the prayer which he taught his disciples.*

THE TIME is here to interpret Jesus in the terms of a working program for making life both beautiful and brotherly.

It is worth noticing that the same words contain Jesus' program and his creed. His theology was really subordinate to his purpose, and he was interested in it only as it promoted his purpose. "The Spirit of the Lord is upon me," he announced in the synagogue, not to give men correct ideas as to God and themselves, but to bring in the era of gladness and liberty and light and health in unison with the will of God.

In the statement of our creed we must see to it that every clause is convertible into a plank in a working platform. The commonest of heresies is a false emphasis. The Church has spent precious time in discussing details of its theology which have no direct bearing on the Christian purpose, e. g., the method and extent of the inspiration of Scripture, the doom of those dying out of Christ, the virgin birth of our Lord, and so on—and has often separated itself from those who were thoroughly at one with it in aim, because they differed on certain opinions. Truth is precious, and its frank statement is usually a plain duty; but the accomplishment of those things for which Jesus toiled is more precious still. Whether we be radical or conservative in theology we are bound not to emphasize either our dissents or our assents to the detriment of co-operation with those who are one with us in devotion to the program of Jesus.

THE CENTRAL PURPOSE.

"Thy will be done. . . on earth"; is the central purpose of the work of Jesus. If his creed centers about the phrase "Our Father," his working plan centers about something that is to be done by him with humanity. That purpose is to bring about a condition in human society where its conduct will be based upon the will of God rather than selfishness. The word "kingdom" which Jesus uses in this connection was the only term having a definite meaning to the Jews, which signified the social order. To his hearers the kingdom of David or the kingdom of Caesar meant the political or the economic order of society under the will of David or Caesar. Therefore, Jesus used the word "kingdom" to signify just what it meant to his hearers—a social order. And to them, as well as to him, the kingdom of God, or the kingdom of heaven meant human society ordered according to the will of God. "Thy kingdom come; Thy will be done. . . on earth." Thy society come; Thy love be done on earth.

Whatever other meaning may be given to the term "kingdom" when Jesus used it, and however relatively different we may deem the ways of its attainment, it

still remains that the central purpose of Jesus' activity was a redeemed society at work in the world.

To quote Mr. Rauschenbusch, "The three petitions with which the prayer begins express the great desire which was fundamental in the heart and mind of Jesus: 'Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth.' Together they express his yearning faith in the possibility of a reign of God on earth in which his name shall be hallowed and his will be done. They look forward to the ulti-

*Our Father who art in heaven,
Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one.*

mate perfection of the common life of humanity on this earth, and pray for the divine revolution which is to bring that about.

HEAVEN ON EARTH.

"There is no request here that we be saved from earthliness and go to heaven which has been the great object of churchly religion. We pray here that heaven may be duplicated on earth through the moral and spiritual transformation of humanity, both in its personal units and its corporate life. No form of religion has ever interpreted this prayer aright which did not have a loving understanding for the plain daily relations of men, and a living faith in their possible spiritual nobility."

Again Professor Rauschenbusch, in his "Christianizing the Social Order," says, "Christianity was pure and unperverted when it lived as a divine reality in the heart of Jesus. But in his mind its purpose was summed up in one great word: The Reign of God. To this he dedicated himself in baptism. This set him the problems which he faced in the wilderness temptations. This was the center of his prayers and prophecies. This explains the ethical standards which he set up in the Sermon on the Mount. It was the Reign of God on earth for which he consumed his strength for which he died, and for which he promised to return."

Professor Shailer Mathews says, "By the Kingdom of God Jesus meant an ideal social order in which the relation of men to God is that of sons, and therefore to each other is that of brothers."

It is obvious, then, that to misunder-

stand the meaning of the Kingdom is to misunderstand the teaching of Jesus, to misunderstand Christianity, and to misunderstand the mission of the Church.

JESUS' INTEREST WAS IN LIFE.

Now it must not be understood that in preaching and teaching the gospel of the Kingdom that Jesus was thinking in definite terms of organization or an institution. The mind of Jesus did not think in terms of institutionalism. The organization of the new social order was that part of the beautiful Kingdom of God which men were to work out for themselves. The ultimate interest of Jesus was in the life of man, which, at its best, can no more be organized than love or poetry or religion. The machinery of social progress was not unimportant to Jesus, but it was of minor significance compared with the ultimate ideal. Jesus leavened the hopes of men with an ideal for their relationship based upon righteousness, justice and love, God-led and God-inspired. His disciples were to so make men think in terms of God that they would create such a social order.

The program of Jesus emphasizes action; the cost of action, and the dynamic of action: service, sacrifice and love.

As is implied by the prayer, the Kingdom of God comes in the earth just so far and just so fast as God's will is done by men as it is done by angels. Perfect harmony with God's will is perfect heaven. Self-will is discord, and the essence of every kind of sin. No man is saved until he is saved from self-will, self-seeking or selfishness, which is the same thing; and society can never be saved until it is saved from selfishness. It is selfishness which creates discord and conflict between nations, races, classes, capital and labor, many husbands and wives. It is the great anti-social principle, the great disintegrating force.

THE HIGHEST GOOD.

Surely there is no higher good conceivable for this world than that all men should do God's will as it is done by angels, that is, gladly, intelligently, and perfectly, which is the full coming of God's Kingdom in the world. Jesus saw that in order to have an ideal world, society must be saved as well as the individual, and that the body must be perfected as well as the soul, and that environment must be changed as well as character. Indeed it is true that environment commonly (not always) is decisive in shaping character, that the body profoundly influences the soul and that the individual is in a very large measure what society has made him. Thus the Kingdom of God includes the physical as well as the spiritual, the two do not constitute a kingdom divided against itself, but the physical serves the spiritual, while the spiritual glorifies the physical.

This eliminates the so-called "secular," and now

"There are no gentile oaks, no pagan pines;
The grass beneath our feet is Christian grass."

Thus may the laws of the Kingdom be expressed as one: Service inspired by love and measured by sacrifice.

HELPING GOD.

There is a fine old Irish proverb, "God loves to be helped." Says Josiah Strong: "As co-laborers with God, we are his helpers in hastening the coming of the Kingdom. I know of a family in which there had recently been large property losses and much sickness. A small boy in the family prayed, 'O Lord, make us rich and make us well, and then you can go.' The religion of a great many people is simply the means by which they hope to induce God to help them; but when we become co-laborers with God unto the Kingdom, our great longing is to help him, and helping him is our ex-

ceeding joy. Moreover, we not only enter into high fellowship with the Highest, but we also become yoke-fellows and brothers of all that goodly company in all the ages and in every land who have helped to roll the world up hill."

My religion means to me loving and serving my fellowmen; not instead of loving God, but because I love God. The Master taught that to serve our fellows was to serve him, and that to neglect them was to neglect him. If my professed love to God does not express itself in loving service to men, I have no valid evidence that it is genuine. "If we love not our brother whom we have seen, how can we love God whom we have not seen?" I do not believe that in the soul there are two watertight compartments, one for love to God, the other for love to man, one of which may be full, while the other is empty. Christian love, which is disinterested love, cannot be apportioned between the divine and the human; whatever is rendered to either is rendered to both. Cardinal Manning said to Henry George: "I love men because Jesus loved them." To

which Mr. George replied: "And I love Jesus because he loved men." The Cardinal's love for the Master inspired love for his fellows; the philanthropist's love for men inspired love for the Master."

THE PRAYER AS A PROGRAM.

In conclusion, stating the prayer of Jesus in the terms of his program, we have men at work with God in human life to make a brotherly society. It is as if he had said:

"Our Father, I will deal with thee as a son, in trust and obedience, and with every child of thine as a brother; I will hallow thy name of love by seeking so to represent it that thou shalt be lovely in all eyes; I will make thy purpose mine, and seek to live in and further thy kingdom of justice, kindness and faithfulness in the earth; I will be confident that, seeking first thy kingdom, I shall not fail of daily bread; I will not run into any temptation unled, but when led into a trying situation, will rely absolutely on thy deliverance as I obey thy leadership."

Grading the Sunday School

A Helpful Examination of Conditions and Standards.

BY R. W. GAMMON

(From the Advance.)

ONE of the problems now engaging the attention of Sunday school leaders everywhere is that of grading. The Sunday school has fallen far behind the public school in this task. It would have meant the utter condemnation of the public schools any time within fifty years to have said of it truthfully that all the pupils in all the grades were studying the same lesson on the same day; yet that has been one of the greatest grounds for boasting regarding our Sunday school. We have been slack in every department in grading. We have suited neither the curriculum nor the worship nor the equipment to the task in hand, and we have allowed pupils of great disparity in age to be in the same class. I saw a class in a school not long ago composed of boys ranging in age from nine to sixteen years; in another school I found a class of girls made up of those from eleven to nineteen years. Instances of this sort are very common, especially in the smaller schools.

UNIFORM LESSONS CRITICIZED.

The material of the curriculum as found in the Uniform Lessons is usually subject to two or three criticisms. The passages selected are often only a part of a story or narrative so that pupils, especially the younger ones, receive fragmentary impressions of the Scriptures. This material, taken out of its historical setting, is not nearly so effective for teaching purposes. The material chosen for the Uniform Lessons is chosen without question of its adaptability for teaching purposes for any particular age. The needs of childhood, of youth and of adults differ so much that if the lesson is adapted for one age, it usually is not for the others. In every discussion of the use of the Uniform Lessons, someone asks, "Can't you adapt the same material to all ages?" I am always reminded of the reply made to this question by a witty primary teacher of Den-

ver, who said, "Yes, you can grind up beefsteak and give it to a baby or you can feed him on corned beef and cabbage, but neither is as good for him as milk." We have taken great pains and shown wonderful ingenuity in attempting to adapt the same lessons to all ages—we might have exerted ourselves to better advantage.

STUPENDOUS BLUNDERING.

On account of our failure to grade the pupils in worship, that period in the Sunday-school has been one of stupendous blundering. The period of worship we have called that of opening exercises. In most of the schools I know there is little worship. There has been practically none on the part of the primary pupils when they were expected to worship with the remainder of the school. They did not understand what it was all about. Hymns, prayers and lesson were usually incomprehensible to them. Instead of learning to worship, the tendency has been to lead them into habits of inattention, irreverence and carelessness. Anyone who will observe the members of the beginners and primary kept in the main school during the opening worship will see at once that this is true.

We have been equally slow to purchase equipment adapted to each age. All the older churches were built to furnish audience rooms for adults and not school rooms for the youth. Formerly the Sunday-school was held in the one room of the church which became during that hour a sort of a bedlam. Classes were seated so close together that the pupils not only could hear what was being said in other classes, but could also see everything that went on. Ofttimes the disturbance has been greater because one or more of the teachers talked to large classes in a throaty voice. We have made great improvements, but we still have many churches that hold Sunday-school in one room. We have been slow of heart to believe that we have in Sunday-school

the same boys and girls with the same kind of human nature as in the public schools. We have been loth to buy suitable chairs and desks, to fit up rooms, to provide blackboards and lockers and the remainder of equipment that is so necessary in the public school. The length of time that we have them in the Sunday school is exceedingly short, so there is all the more need that we have the very best equipment. By so much as we have failed to adapt the means to the end in view, by so much we have failed in our work in the church school.

THE CURE OF THESE TROUBLES.

Whole-hearted grading is the cure for these troubles. Many schools, however, have adopted a graded system of instruction and after trying it for a few months or a year have gone back to the Uniform Lessons. The testimony from such schools pronounces the Graded Lessons a failure. Grading and Graded Lessons are not a failure. The failure lies in the lack of generous, whole-hearted action on the part of the school that attempted to grade. It not infrequently happens that pastor or superintendent attends a Sunday-school convention or institute, gets stirred up on the subject of grading, returns home saying within himself, "Go to, now; we are going to have a graded school." The secretary is requested to order the supplies. Perhaps the secretary is a young girl still in short dresses, who doesn't know whether there be such a thing as a graded system; she makes out the list to the best of her ability; the supplies arrive. Without consulting the teachers, the superintendent on the first Sunday of the quarter announces, "We are going to use the Graded System and we shall begin today."

The teachers will probably feel that they have not been properly treated in that they have not been consulted about the lessons they are to teach. The lessons are new, and it will not be strange

(Continued on page 13.)



EDITORIAL

A BALD CONFESSION

A PREACHER from Boston got into the Chicago newspapers last week by an interview in which he gave his method of solving the down-town church problem. It was an interesting interview. It was a sign of the times. The preacher unintentionally confessed the helplessness with which the modern Church confronts the fundamental religious needs of men and offers them a jim-crack to divert their attention and keep them in a good humor. He said:

"My theory about preaching is the same as my practice in fishing. I give trout angle worms, not because I like angle worms myself, but because the trout like them. The people in our down-town churches are young and middle aged. They are lonesome. They go to picture shows. They crave comfort, fun, enthusiasm, and the spectacular. I believe in giving it to them. When I came to the Warren Avenue church I had twenty-two bulletin boards made and placed them in strategic points in the city. Every week I filled them with poster announcements in red letters as large as the theaters use. I advertised sensational topics. Two of my recent topics were, 'Should We Pray for the Kaiser?' and 'Why Not Pass a Law Against the Crowing of Roosters?'"

In other words, in order to get the people into the church building let the church offer them something else than religion.

Turn the church into an entertainment center.

Make it anything except the bearer of Truth. People don't like Truth anyway. And, besides, the conventional preacher of today hasn't anything on hand that he can conscientiously call by the name of Truth.

That is the pathos of modern orthodox religion—our religion, dear reader—it lacks religious character and goes in for diversions and irrelevancies that promise to hold the people's attention and keep the institution going.

Give the people what they want, but don't make a failure of your ministry by imagining that they want the living Truth of God!

CHICAGO'S DRY SUNDAY

CHICAGO dry on Sunday—that is an experience this great city has not had for forty-three years until last Sunday, Oct. 10. But on that day the unambiguous order of Mayor Thompson to the saloons to obey the state law was enforced with unexpected consistency and success.

Only twenty-eight saloons violated the law—out of over 7,000. It was a strange sight to the citizens to walk along the streets and see the little inside double gates of all saloons fastened wide open so the bar could be viewed from the sidewalk.

For some reason the wet forces did not undertake to carry out any of their threats of various sorts of action, such as injunction proceedings, or rioting. The day was quiet. The police forces were unimpeded in their work.

There seemed to be an undertone of satisfaction in the liquor camp itself—especially on the part of the bartenders, the employees, who would have a day of rest—that the order had been issued.

The proprietors, however, and the manufacturers are threatening all kinds of political trouble for the mayor upon his return from the San Francisco exposition.

The dry forces would take greater satisfaction in the mayor's order if they believed that he was acting through conviction instead of for political purposes.

Yet there is a plausible interpretation of his course which

while it does not class him with the "reformers" does not consign him to the category of a mere opportunist. That interpretation takes into account the fact that the mayor is, by profession, one might say, a sportsman. He takes the sportsman's view of his position as mayor. It is as if he reflected thus: "The city of Chicago is a part of the state of Illinois. The state has a law against Sunday saloons. I don't particularly care to be classed among the opponents of the Sunday saloon, but I believe a city ought to take its medicine as an integral part of the state. The law's the law. I have sworn to enforce it. Chicago is under obligation to obey it. So regardless of its merits or my preferences, here goes!"

We are disposed to interpret the mayor's motives in that fashion rather than in terms of deliberate political design.

The great parade which opened the campaign for a dry Chicago last Saturday had no connection with the Sunday closing order. April, 1916, is the time when the city will vote for or against abolishing the saloon altogether, and the 25,000 people in the parade, viewed by as big a crowd on the sidewalks as ever lined the city's highways, betokened the high degree of public interest in the issue.

The question raised and so effectively answered by Mr. Charles Stelzle seems so pertinent at this hour to the recent advances of the anti-saloon movement that we gladly give the position of our opening editorial to him this week.

WANTED: FULL INFORMATION

THERE has fallen under our eye an amazing bit of correspondence published in the Disciples' state paper of Arkansas. It consists of a request from an Arkansas pastor to Pres. F. W. Burnham, of the American Missionary Society, for information as to the relation of the American Society and the other national societies to the General Convention of Churches of Christ.

The cool and unequivocal assurance of President Burnham's reply is unbelievable to one not on the inside of secretarial and other official councils. We give the correspondence in full:

Dear Brother Burnham:

Your Los Angeles appeal to this church for the "apportionment" of \$290, at hand. I shall gladly recommend to the church the acceptance of this apportionment provided you say in your reply that these several societies are not in any sense subject to the advice, direction or co-operation with the so-called "General Convention." If you can say that these societies maintain the same relationship to the churches of the brotherhood as they did prior to the birth of this "General Convention," and that they have not surrendered to this "Delegate Convention" any work, office or function of these societies, by which surrender this "Convention" is furnished a pretext for its existence, you can count on our co-operation. We are wanting in means but not in sympathy with our organized missionary societies.

With the best wishes for your success in every good work, I am yours sincerely,

Pine Bluff, Ark.

C. C. Cline,

My Dear Brother Cline:

Replying to your letter of August 28, allow me to say that I can truthfully answer your proposition in the affirmative. Our societies are not in any sense subject to the advice, direction or co-operation of the so-called "General Convention." Our societies maintain the same relationship to the churches of the brotherhood that they did prior to the birth of the general convention, and the general convention or its executive committee does not now perform any work, office or function of the societies. If the general convention continues to exist, as it may in name, it will do so without any co-operation on the part of the societies. You will observe that the plea which was sent out from our office by a committee of which I was made the secretary is not a plea from the general convention, but is a plea from the Los Angeles convention, which convention represented simply the people who



were present, some two thousand or more, who with a unanimous vote and in a spirit of profound reverence and prayer felt that they wanted to do something to prevent further retrenchment on the part of our societies and to save the work and the workers from a backward step. The appointment of the committee and the adoption of its report was just such a step as could have been taken in any of our international conventions in any year of their history. This appeal is entirely without history, it is not in the nature of a demand, but comes to the churches as an appeal and a prayer for their co-operation in this time of stress and need. If you and your church feel like responding to such a prayer and helping in such a time of need, your co-operation will be thoroughly appreciated. Reference was made in this appeal to the joint apportionment simply that some basis of division, for such funds as the churches might contribute, might be equitably made among the various societies, and the joint apportionment, having been made out for all the states and all the churches, seemed to the committee to be the most available basis to present.

Please remember, in this, that it is not the amount of the contribution so much as the spirit of fellowship we covet. If every minister and every church will do their full part the Kingdom will make progress all along the line. With sincere regards, I am, very cordially yours,
Cincinnati, O.

F. W. Burnham.

This we say is an amazing statement to come from the president of the American Society. The situation evidently calls for a frank and public explanation to the churches.

The churches have a right to know what has been done since the Atlanta convention of 1914 to so completely revolutionize the action taken by two previous conventions and further confirmed at that time. The General Convention was organized to co-ordinate the missionary societies, to act in an advisory capacity in the direction of their policy.

When did the General Convention surrender this function?

Or when did the societies take action refusing to co-operate with the convention in the exercise of this function?

By right of what inside knowledge does Mr. Burnham now use such an expression as this: "If the General Convention continues to exist, *as it may in name, etc.*"?

Evidently some sleight-of-hand work has been done, or someone thinks it has been done, by which the reality of the General Convention has vanished, leaving only the illusion of its name.

Has such a scheme been carried out by the secretaries or by the boards?

Or was some motion put through the Los Angeles convention this summer of whose full purport the delegates were not advised, and which now gives Mr. Burnham the right to assure a pastor in Arkansas that if the General Convention continues to exist "it will do so *without any co-operation* on the part of the societies?"

Or does Mr. Burnham simply speak his own personal opinion on the matter?

The brotherhood has a right to hear a complete and frank explanation from its official servants, from Mr. Burnham first of all, if he insists that his statements above are backed by official action and not simply his personal opinion, and from the officers of the other societies as well.

In the name of all the holy interests that are made to suffer from year to year by the unconscionably long discussion of this General Convention affair the brotherhood demands that the matter be dragged from underground and set in the light, so all can know just where we stand.

Let the facts be known!

A Menace to Unity

BY THIS TIME it has, no doubt, become clear to the churches of Chicago that the so-called "Chicago-Calumet Evangelistic Association," organized early last summer, is a standing affront to the Chicago Christian Missionary Society, divisive in its tendency and purpose, unworthy of the principles of the Disciples of Christ, and, withal, up to this date, futile.

The character and purpose of this organization were set forth in The Christian Century several months ago in the words of its own constitution and official announcement. Its creation was inspired by the editor of the Christian Standard, of Cincinnati, who undertook, with sinister glee, to start in the vicinity of Chicago, and involving a few disaffected spirits in Chicago, a missionary society to which he could point as a model of his ideas for all the missionary work of the Disciples of Christ. In the pride of his success the editor printed at great length in his paper the address he delivered on the occasion of the first meeting of the new association, devoted many pages to an illustrated announcement and prospectus of its proposed objects, and predicted that the association would receive large sums of money from various parts of the country to enable it to carry out the purposes outlined in its constitution.

The craftiness of the editor's plans was evidenced by the time set for the appearance of the new organization. The Standard had already projected an "Efficiency Congress" to be held at Hammond, the largest city in the great industrial Calumet district lying southeast of Chicago, in late August, and it was expected that the presence of the visitors at the congress would give significance and momentum to the "Chicago-Calumet" association.

Moreover, this editor knew that there had been some tension and disquiet in Chicago mission work for a year or so over the question of advising with the local Federal Council before establishing mission churches, which tension and disquiet his newspaper had done all within its power to aggravate. It was hoped that the "Chicago-Calumet" association, thrown into relief by the presence of the Hammond Congress, would be the means of precipitating a movement of disaffection on the part of the so-called "conservative" portion of the Chicago churches away from the so-called "liberal" portion, thus making a thorough-going division in the ranks of the Disciple forces of this city.

Like most public enterprises projected in recent years by the Christian Standard, this wicked machination has come to naught, as any one acquainted with the bond that holds our Chicago churches together could have predicted.

The Chicago churches hardly knew the Hammond Congress was in session.

The congress failed to give any significance to the "Chicago-Calumet" association.

No considerable sum of money has been thrust upon the association from outside sources for its work, and none is likely to be.

Several of the more influential and broader-minded pastors who amiably allowed their names to appear as members at the beginning have since become aware of the presumptuous and factional character of the organization, so it is reported, and have declared that they intend to have nothing to do with it.

The two or three disaffected Chicago pastors who par-

ticipated in the organization of the "Chicago-Calumet" association, and whose presence in it gave the semblance of justification for the presumptuous use of the name "Chicago" in its title, failed to carry their congregations with them.

On the other hand, all the churches of Chicago are more united than ever before in support of the Chicago Christian Missionary Society, and determined that every evil spirit that makes for division in the work in this city shall be cast out.

This determination, The Christian Century now strongly affirms, should take the very positive form of protest against the presence in our midst of an irresponsible, competitive, partisan, and division-intending organization, created by outside influences for purposes that are incompatible with the purposes that actuate the church life of our Chicago congregations.

Notwithstanding the futility, up to this moment, of the plans of the promoters of this organization, the unity of the churches of Chicago cannot be secure, the united backing of the Chicago Christian Missionary Society cannot be secure, while any of the leaders of the Chicago churches hold connection with the so-called "Chicago-Calumet" association.

If that organization does not see fit to disband, or to fundamentally change its character, every Chicago pastor and layman should be expected to withdraw from it.

It is as plain as the daylight that no pastor connected with that organization can command the unsuspecting confidence of his co-workers in Chicago mission work, and it is equally plain that no layman believed to be dominated by or strongly influenced by a pastor connected with that organization, or in any way likely to have his policy dictated by the declared principles of that organization, can command the confidence of his Chicago co-workers so as to lead the cause in this city to any degree of success.

Therefore we say bluntly that the two or three pastors who belong to the organization and whose churches decline to sever their allegiance to the Chicago Missionary Society should be prompt to put themselves in a position of standing wholeheartedly with their churches by withdrawing their connection from an organization whose description of conditions obtaining in Chicago churches is false, and whose declaration of purposes is a menace to united Chicago work.

We limit the application of our words at this time to the Chicago members of this organization. The same situation does not obtain in the Calumet district that obtains in Chicago. There is no organization of the churches as such in that district other than this "Chicago-Calumet" association which, as we are informed, at its origin absorbed an already existing "Calumet Evangelistic Association," the new organization with the dual title taking on, however, a character altogether different from its Calumet predecessor.

Nevertheless we believe that right-minded men of the Calumet district owe it to their state and national missionary societies to have nothing to do with an organization whose motives are inspired by the Christian Standard's iniquitous designs to break up the unity of the Disciples' missionary life.

But with that point our present contention has nothing to do.

We are now considering only the interests of Chicago mission work, with which not only those who live in Chicago, but all Disciples of Christ in all parts of the land have the deepest interest.

If the subject were not intrinsically important enough to warrant its discussion in a national journal, sufficient warrant would be found in the fact that this is not merely an isolated instance but a typical case. There are others, not just like this, but involving the same principles, which

have received considerable public exploitation. We believe we are here suggesting a kind of treatment that is typical of the treatment that should be accorded the Minneapolis disaffection from the American Society, also the so-called "National Evangelists' Association," as well as a number of irresponsible missionary adventures on the foreign field.

The time has come for pastors and leading laymen, for national and state secretaries and other officials, and for our newspapers, to show their allegiance to the duly constituted organizations of the churches by refusing absolutely to have any part or lot in any organized effort whose end is the weakening if not the disintegrating of the painfully won unity of the Disciples' missionary work.

A COURAGEOUS STAND

SPRINGFIELD, ILL., ministers have voted to invite Dr. J. Wilbur Chapman to hold a union meeting during the coming winter. The reasons given in their discussion of the proposal were that they were at their wits' ends in their local churches and needed something to stir up the town.

It is about six years since "Billy" Sunday stirred up the town and added thousands to the membership of the churches. Of the twenty-one ministers who were then pastors in the city only one or two remain. The new men know that there is something the matter with the state of religion in their community, but they have nothing to propose save another evangelistic effort.

The First Christian church passed a resolution advising its pastor, Rev. Frank Waller Allen, that it deemed another union revival meeting an undesirable thing, and recommending that the church, as a church, assume no active responsibility for such a meeting.

The resolution made it clear that First church took this stand with deep regret on account of its earnest desire to share in all united work with other Christians of the city, but felt that with its own program for the year well planned and already successfully under way it would not be justified in turning aside to another evangelistic adventure the value of whose results it had been taught by past experience to gravely question.

This is a brave stand.

First church is probably the strongest Protestant church in the capital city of Illinois. The spirit of its entire history has been co-operative. But apparently it has reached the point where it is compelled in all good conscience to cast its vote and influence against the prevailing evangelism to which a visionless church and ministry so invariably turn in their helplessness.

First church is aware of the evils that accompany such evangelism. And if all the members are not aware of positive evils they are at least aware of the illusions of that method of propagating Christ's gospel.

The church's present position will subject it to much criticism. But we believe the time has come for strong churches of the Disciples to face such criticism with patience, and constructively to work out a higher order of evangelism, not for their own churches alone, but for all the churches of their communities.

THE VERY LATEST

A Disciple Sunday-school in a fairly intelligent city in the United States is now carrying on a "Mutt and Jeff" contest for increased membership. We commend this very chaste and wholly congruous device to those who are on the lookout for new "methods." Readers knowing of any other kind of contest that will help the cause of religion will confer a favor by advising us; we will be glad to pass it on.

The Sunday School

THE BOY JOASH CROWNED KING.

Lesson for October 31.

Golden Text: The house of the wicked shall be overthrown; but the tent of the upright shall flourish. Proverbs 14:11.

Lesson II Kings 11:1-20: verses 4-12 printed. Memory verses 11, 12.

(4) And in the seventh year Jehoiada sent and fetched the captains over hundreds of the Carites and of the guard, and brought them to him into the house of Jehovah; and he made a covenant with them, and took an oath of them in the house of Jehovah and showed them the king's son. (5) and he commanded them, saying, This is the thing that ye shall do: a third part of you, that come in the Sabbath, shall be keepers of the watch of the king's house; (6) and a third part shall be at the gate Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, and be a barrier. (7) And the two companies of you, even all that go forth on the Sabbath, shall keep the watch of the house of Jehovah about the king. (8) And ye shall compass the king round about, every man with his weapons in his hand; and he that cometh within the ranks, let him be slain: and be ye with the king when he goeth out, and when he cometh in.

(9) And the captains over hundreds did according to all that Jehoiada the priest commanded; and they took every man his men, those that were to come in on the Sabbath, with those that were to go out on the Sabbath, and came to Jehoiada the priest. (10) And the priest delivered to the captains over hundreds the spears and shields that had been King David's, which were in the house of Jehovah. (11) And the guard stood, every man with his weapons in his hand, from the right side of the house to the left side of the house, along by the altar and the house, by the king round about. (12) Then he brought out the king's son, and put the crown upon him, and gave him the testimony; and they made him king; and anointed him; and they clapped their hands, and said, Long live the king.

VERSE BY VERSE.

4. **Jehoiada.** The high priest.—**The captains over hundreds.** These were captains in Judah's army. For their names see 2 Chron. 23:1-3.—**Carites.** They were foreign soldiers.—**Took an oath of them.** He pledged them to loyalty, before making his plans known.—**Showed them the king's son.** This must have been a surprise for they had no means of knowing that he was alive.

5. **This is the thing that ye shall do.** Jehoiada had his plans clearly made, and gave directions to those who were to carry them out.—**On the Sabbath.** The priests served one week at a time and went in on the Sabbath.—**Watch of the king's house.** Guard the royal palace.

6. **Gate of Sur.** The only time it is mentioned and its location is not known.—**The gate behind the guard.** Every precaution was taken, that the coronation proceeding should not be halted.

7. **All that go forth on the Sabbath.** The Sabbath was chosen for prudential reasons, and the gates, the temple and place were guarded against surprise.

8. **Compass the king round about.** Guard the king on all sides and all occasions.—**He that cometh within the ranks.** Whoever would break through the ranks would be considered on the side of Athaliah.

9. **Did according to all that Jehoiada the priest commanded.** This is the kind

of service that we should give our Master as Christian men.

10. **The spears and shields that had been King David's.** These were probably the weapons that David had taken from his defeated enemies, and stored somewhere in the temple.

11. **Every man with his weapons in**

his hands. Ample protection was thus provided the coronation ceremonies. The young king would be safe.

12. **The king's son.** Joash was the son of Ahaziah, and the grandson of Athaliah. Jehoiada led the boy Joash before the people.—**Put the crown upon him.** The word for crown is the same word used for a diadem. The priest performed this service.—**Gave him the testimony.** The special roll of the law.—**They made him king.** The crown was placed upon his head in the presence of the assembly.—**They clapped their hands.** In token of their joy over the coronation of Joash as king.

The Young King

The Lesson in Today's Life.

By ASA McDANIEL.

History is filled with the accounts of young kings put to death, as were the young princes of England, Edward V and his brother Richard. In our lesson we have the account of the systematic and extensive measures taken to save a young king. While we are appreciating this ancient story we must not forget that we have prospective kings and queens all about us. They are in our homes, in our Bible schools, and in the community. We should, therefore, be in the business of saving these prospective kings and queens of our day. While we should aim to get all men and women into the Bible school it nevertheless remains true that the work of the church school is conspicuously for the young. It remains true in all lands that the childhood of earth presents the most unrivaled opportunity for the formation of the right sort of character. Character that will stand the test in these complex days. The desired result cannot be realized by the unnatural methods of modern evangelism. The Christian nurture idea is gaining adherents in all lands, as the better way. These more refined Christian workers seek to keep the child as pure through his maturing years as he was when they received him from the hands of God. This is the normal and natural evangelism. With it intelligently in mind we shall see princes in every group of boys, and queens in every company of girls. In our Bible schools we shall discover some Cromwell to dissolve a parliament, some Joash to demolish the idols of our day, some John Knox to make queens turn pale, some Beethoven to touch the world's harp-strings, some John Howard to pour fresh air into the lazzaretto, some Florence Nightingale to bandage the wounds of battle, some Miss Mary Davies to turn a theory into a living service for the good of humanity, some David Brainerd to change the Indian's war-whoop to a Sabbath song. Yes, we shall find and inspire through intelligent teaching of the message of our God, men and women for every great task in his kingdom. Those reached in this way by Christian influences are at an advantage unspeakably great and appealing, in that they are saved from the lasting influence of false conceptions and evil habits which for those won in mature years must remain as a burden to their struggling spirits. If after what has been said any one imagines that the young kings in our day, with superior advantages, are safe, all they need to do is to visit the places of questionable resort in our cities and note the crowds, and at the same time note the crowds that come under the helpful influences of our city

life. The result will stir us to more heroic service in their behalf. Like the faithful priests of old we shall make extensive plans for the saving of the young kings of our time to the many needed reforms that are calling for consecrated leadership. The saving of these leaders must take into consideration all of their training. There are sleeping in our cradles by night, and playing in our nurseries by day souls that if properly trained will decide the destiny of empires. Our Sunday-school task thus begins at the cradle and ends at the grave.

...

A NOTE FROM SECRETARY HOPKINS.

Our financial report is very discouraging. It will be seen that there is a deficit this year from the Bible schools of \$6,441.18.

We are exceedingly sorry to report this fact. It is the first serious decrease in Bible school receipts that the American Society has reported since the National Christian Bible School Association was made the Bible school department of the American Society. The month of December witnessed our most serious slump in receipts. The loss that one month amounted to \$5,736.34.

It is always difficult to tell the cause of loss in receipts, but in this instance there are two or three very definite factors discoverable. Last fall when the offering was being taken there was a widespread appeal among all Bible schools for contributions to the Belgium Relief Fund and other war funds. There has been this year an unusual amount of agitation and misunderstanding with regard to the budget offering from the churches. There were additional appeals made among our own schools that conflicted with this regular appeal in November. Underlying all these contributing factors has been the general financial depression which has so seriously affected every phase of the work.

And yet in spite of these explanations there would seem to have been no real cause for such a decrease in the offerings from the Bible schools.

There will be unusual necessity for the Bible schools doing their utmost to overcome this year's loss through their contributions of the fall and winter of 1915.

To carry forward all this work now being done as well as to provide for its enlargement as imperatively demanded, we recommend that the Bible schools, as schools, be asked to give \$50,000 to American Missions for the year 1915-1916.

All of which is respectfully submitted for the Bible school department.

Robert M. Hopkins, Bible School Sec'y.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By Orris P. Jordan

Missionaries are Overpaid!

Southern Baptists, who are already distinguished by their unwillingness to practice comity on the mission field, and by their refusal to unite with the church federation movement, are now adding to their fame by having a well-defined movement for the reduction of missionary salaries on the ground that missionaries are overpaid! A single man receives \$600 and a married couple \$1,200 with an allowance of \$100 to \$150 for each child according to age.

Another Red Hat for America.

A Catholic organ in Rome is making announcement that Mgr. John Ireland is soon to be raised to the cardinalate. He has been one of the more liberal and American kind of bishops in the Roman church, and it was thought these very propensities would prevent his elevation to the higher rank. As compared with Cardinal O'Connell of Boston, he will be a more acceptable ecclesiastical dignitary, because of his greater sympathy with democratic institutions in his country.

Russian Church Asks More Money.

The Russian Orthodox church has a large group of priests to keep, and these practically all have families. There are white clergy, 3,043; archpriests, 47,403; priests, 14,868; deacons (candidates for the priesthood) and ecclesiastical singers are to be added to this total. There are about a hundred thousand monks and nuns. Many parishes are not supported by the state and are in dire poverty, but the Duma has recently refused to increase the state aid to churches.

Bishop Wants no Protestants at Panama.

The Roman Catholic bishop at Panama has made a protest against holding the missionary congress on Latin-American countries at Panama City, and President Forras of the republic has withdrawn his consent to hold this Congress in the National Theatre. The state religion of the republic is Catholic and the ecclesiastical authorities view with suspicion the work of the proposed Congress. Of course there is nothing to prevent the Congress being held in privately owned halls, but the committee on arrangements will be put to some embarrassment.

Methodist Sunday Schools Growing.

At the close of the conference year this fall, Methodist Sunday schools in the northern branch of the church will have in them four and a half millions of pupils. This is the largest single denominational group of Sunday school pupils in the world. In the past seven years there has been a gain of 1,200,000 pupils, a gain that was four times as great as in the preceding eight years. The gain in the past eight years forms a body of Sunday school pupils as large as that of the Congregationalists and Episcopalians combined. It is said that in eight years, 1,400,000 of these Sunday school pupils have been converted, and the schools have contributed five millions of dollars for missions and benevolence.

Evangelism for English Church.

A nation-wide evangelistic movement is to go forward in England this fall. A single week, beginning October 24th, will be given over to special missions in all the parish churches. The Bishop of Worcester recently convened all his clergy at Malvern where they were addressed on the great simultaneous campaign. In other dioceses there will be meetings at the cathedral with visiting bishops to make addresses.

Rev. R. J. Campbell To Become Episcopalian.

Religious circles are deeply stirred in England by the change of Rev. Reginald J. Campbell from the Congregational fellowship to that of the state church. Mr. Campbell became known in the Christian world by the New Theology controversy, and his position as pastor of Joseph Parker's old church gave him great prominence, so he was called the archbishop of nonconformity. He was the son of a United Free Methodist minister of Scottish descent but was educated in Christ church, Oxford, with the

idea of becoming an Episcopal rector. In spite of the influence of Bishop Gore and Dean Paget, he became a Congregational minister, settling first at Brighton, the old home of Robertson, and was later called to City Temple, London. The first advices of his announced change of fellowship contain no statement of the motives that have led to the change.

Attacks Social Service Man.

Dean Bernard Iddings Bell, of the Episcopal cathedral of Fond du Lac, writer and socialist, makes a violent attack upon some statements of Mr. Atkinson of the Congregational Social Service Bureau. The latter gentleman insists that in strikes there are three parties concerned, employers, employees and the public. The socialist dean calls this "sociological quackery," and dubs the writings of the Congregationalist "pseudo-psychology." The militant dean is known for his efforts to reconcile Christianity and socialism. He does it by the remarkable method of limiting religion to a supernatural world, and socialism to this world.

The Missionary Campaign Poster

A poster in four colors is to be displayed in front of thousands of churches to announce the National Missionary Campaign, the opening feature of which is a great interdenominational convention for men in Chicago, beginning October 14th with a program of inspirational and educational speaking.

The poster is symbolic of both home and foreign missions, which are strikingly represented. The non-Christian world is typified by a figure of a great idol with a group of worshipers before it, and mission work at home by a man of the common people, standing in a city

street. The particular idol which has been taken as a symbol of idolatrous religion is the gigantic bronze Buddha at Kamakura, Japan.

This wonderful idol is supposed to date from the year 1252, and the reasons and particulars of its erection have been lost to history. The bronze figure, sitting uncovered in a grove of trees, is fifty-four feet high and ninety-seven feet in circumference. It is made of sheets of bronze, cast separately, brazed together, and finished on the outside with the chisel. The length of the face is eight and one-half feet and the width from ear to ear,



seventeen feet nine inches. In the forehead there is a solid silver boss of the weight of thirty pounds. Each eye is four feet in length and is made of pure gold. The weight of the statue has been estimated at four hundred and fifty tons, and its value as bronze, at the prevailing market price, is about \$315,000. This does not take into account the silver boss at the idol's forehead or the golden eyes.

On the head are ball-shaped protuberances resembling curls. These represent snails, which, according to legend, crawled up to shelter the bald head of Buddha from the burning rays of the sun. Immense bronze plants of sacred lotus are in front of the figure and at each side are great bronze lanterns.

This image was chosen by the secretaries of the Laymen's Missionary Movement, which is organizing the campaign, as typical of the religions of the non-Christian world, complacent, unhearing, unseeing, unmoved by the millions who, without knowledge of Christ, bow in futile worship before their idols. On the poster the great idol is printed in dark green, as near as possible to the color of old bronze. The head and shoulders stand above a forest, outlined against a twilight sky.

Home missions is represented by a man standing bewildered in the heart of a great American city, in which much of home mission work is centered. He seems to need the ministrations of a church in the picture, but, alas, the doors of the church are closed, for it is a week day. The man may be an immigrant just arrived, an alien who has been in the United States for some time, or an American-born laborer or mechanic.

He is depicted as representative of many thousands. The factory, the tenement and the slum in the picture, are important factors not only in his problems but in the work of the home mission agencies. The man appears to be poor and the artist has endeavored to give the impression that he is drifting away from spiritual and moral moorings.

It is believed that the poster, used in many ways, will be a popular campaign device. The text has a militant note, reading "Men Wanted, National Missionary Campaign, 1915-1916. Enlist for World Service; Conventions in Seventy-five Cities."

Following the convention in Chicago in October, there are to be seventy-four others in the leading cities of the United States, culminating in a National Missionary Congress in Washington, next April. All the home and foreign missionary agencies of the country are making unusual preparations for co-operation in the campaign.

GRADING THE SUNDAY-SCHOOL.

(Continued from page 7.)

if they do not take kindly to them. Some of the teachers will surely "knock" the lessons to their pupils. Then they will complain to the superintendent that the pupils do not "like" the graded lessons. If there is anything that will frighten a superintendent out of the use of any set of lessons it is to be told that a class of ten or twelve year old boys does not like it. The above method of procedure is exactly the way not to grade the school.

So important a movement as this is in the life of the school should engage the attention of all its leaders. If the church has a committee on religious education, this committee, in conference with all the officers and teachers, should thoroughly canvass the whole subject. The time to begin the use of the Graded Lessons is the first of October, for the

Every Woman Should Know

There are three entirely different kinds of baking powder, namely:

- (1) Cream of tartar, derived from grapes;
- (2) Alum, a mineral acid; and
- (3) Phosphate of Lime.

(1) Baking Powders made of Cream of Tartar add to the food the same healthful qualities that exist in the ripe grapes from which Cream of Tartar is derived.

(2) Baking Powders made of Alum add to the food some form of Alum or Aluminum, a heavy metal, wholly foreign to any natural article of food.

(3) Phosphate of Lime is made from rock or by burning bones which by chemical action are changed into a white, powdered acid. It is used in baking powder only because it is a cheaper substitute.

A Cream of Tartar powder never contains Alum or Phosphate.

Every housekeeper should read the names of the ingredients printed on the label and know what she is using.

ROYAL BAKING POWDER CO.
New York

Sunday-school year is now coincident with the public-school year. For months before this time the committee should have before it the leading graded systems for thorough examination. Sentiment in the school should be cultivated in favor of grading the pupils as they are graded in the public schools, putting like ages and experience together. The church should also be canvassed for extra teachers, so that there shall be a supply for the new classes that will necessarily be formed. Even with such careful preparation as this, it will not be wise to grade the whole school at once, unless there be a large number of well-trained teachers and a generous cooperation on the part of teachers and pupils in the project. The beginners, the primary and the junior will be sufficient for the work of the first year in many schools. A graded curriculum demands that there be yearly promotions just as rigidly observed and as much made of them as the promotions of the public school.

ATTRACTIVE DEPARTMENTS.

The beginners and the primary should have their own department, equipped with suitable chairs and other furniture. Their rooms should be the most attractive in the church and teachers should be secured especially trained for this department. The beginners' department includes the ages of four and five years, the primary those of six, seven and eight years, the junior those nine to twelve inclusive, the intermediate thirteen to sixteen inclusive, the senior seventeen to twenty, and the adult twenty-one and above. The thoroughly graded school should have a superintendent of each department. In the smaller schools it will

be found most feasible to have the school divided into two sections for worship, the first to include the beginners and the primary, and the second the remainder of the school. A large, well-equipped school may find it better to allow each department to have its own worship.

It is commonly supposed that Graded Lessons are more difficult to teach than the Uniform. They are and they are not. A teacher unfamiliar with the course will find it difficult oftentimes to teach one lesson. It is easier for a teacher who comes without any special preparation to teach the Uniform Lessons, because of long years of experience with that series. But it is much easier for the teacher who is prepared and knows the Graded Course to teach Graded Lessons, because they are adapted lessons. In grading the material to be taught, we simply meet God's terms as expressed in human life. He graded humanity. It is our business to adapt ourselves to His work.

It is often reported that the Graded Lessons are neither biblical nor evangelistic. The fact is that they are more biblical and more evangelistic than the Uniform Lessons. They give the entire passage rather than the fragmentary, and suppose a much greater use of the historical setting, so that the Bible is more completely interpreted. They are more evangelistic in nature because at the periods in the life of the youth when the choice of Christian life is most normally made, they bring to bear upon it in all his power the life of Jesus and urge teachers to seek decisions.

These lessons are not perfect, but for effective teaching there is no comparison between them and the Uniform.

Disciples Table Talk

Great Assembly in Dallas to Celebrate Twenty-fifth Anniversary of M. M. Davis.

Twenty-five years ago this month M. M. Davis occupied the pulpit of Central church of Dallas, Texas. He spoke in a little frame building. On the evening of Oct. 3 Mr. Davis occupied the pulpit of Central Christian church, on which occasion the nine Christian church congregations of Dallas joined in a grand union service to commemorate the occasion and show their regard and affection for the man who has labored incessantly throughout these years and who has been the main factor in the growth and development of the church in the city. The subject of Mr. Davis' discourse was "The Pre-eminence of Christ." Mr. Davis is now pastor of Rose Avenue church.

"It was in Missouri, before entering Transylvania university, that I became a member of the Christian Church," Mr. Davis said in his introductory remarks. "The people in the church knew that I was a poor boy, and they offered to educate me, but I declined their offer, preferring to work my way through college. I believed then, and I still believe, that any young man who deserves a college training can get it himself without outside help." After his course at the University of Kentucky, having completed his preparation for the ministry, toward which he had been striving, the young minister returned to Missouri and for two years served the congregations of the Christian Church at Nevada and Sedalia. From Sedalia he went to Dallas in 1890. "My coming to Texas was purely accidental," Mr. Davis said. "I suffered with a slight bronchial trouble in Missouri and sought the Texas climate as a relief. It was my intention when I came to Dallas to return to Missouri within a very short time. But I never returned. I found Dallas people so congenial, my work so delightful and so many great opportunities for the work I wanted to do that I could never tear myself away during these twenty-five years—and I never expect to."

Mr. Yeuell's Program for Future Months.

Herbert Yeuell will conduct an evangelistic campaign with the Cynthiana, Ky., church, beginning Oct. 1. He assisted the pastor, Joseph D. Armistead, then at Walla Walla, Wash., in an evangelistic meeting some years ago. Mr. Yeuell is now assisting W. B. Hendershot at Central church, Huntington, W. Va. He will return to Richmond, Ky., where E. B. Barnes ministers, for a course of Chautauqua lectures and addresses. He will dedicate the beautiful \$50,000 new church at Athens, Ga., Dec. 19. Then he expects to be home for Christmas in Chicago. After Christmas Mr. Yeuell is to deliver courses of lectures and conduct Decision meetings at some of our colleges. On Feb. 1, he will conduct a similar course with a large Baptist church at Malden, Mass., a suburb of Boston. It will be remembered that he conducted a mission some years since at the Dudley St. Baptist church, Boston, in conjunction with our own St. James St. church.

Community Message Bearing Fruit at De Land, Ill.

L. A. Crown is doing a fine work in De Land, Ill. It is the kind that should be done in many other communities. De Land was made famous among Illinois Disciples by Thomas Bondurant, who left most of his property to the missionary societies and Eureka College. When Mr. Crown went there as pastor he took up the idea of community service. One of the first results was a consolidated high school, with a district of thirty-six sections. Mr. Crown was elected one of the members of the first school board. One of his sermons resulted in a community picnic. This was held

Oct. 7. Addresses were made by one of the professors of the University of Illinois and by H. H. Peters, of Paris. Mr. Peters delivered his lecture, "The Soil and the Soul," which is becoming quite popular in such gatherings in Illinois.

Ira M. Boswell May Not Leave Chattanooga.

It is possible that Ira M. Boswell, pastor at Chattanooga, First, may refuse the call of Georgetown, Ky., church, and remain with the Chattanooga work. His congregation has strongly urged him not to change his field of activity. Mr. Boswell's popularity is based upon his twelve years of good work in Chattanooga, during which time he has been prominently identified with the religious, social and civic life of the city. He is known as one of the founders of the juvenile court and one of the city's chief advisers in matters dispensing charity to certain institutions of the city. He has served in the latter connection upon the committee of municipal research elected by the former board of city commissioners. In his church at Chattanooga, Mr. Boswell's record is one of progress and activity. He took charge of the congregation when it occupied a small building, built it up, and finally brought about the purchase of the present large building. There, under the ministrations of Mr. Boswell, the congregation has continued to expand till now the church is ranked as one of the largest in the city. A local paper speaks of Mr. Boswell in the following terms: "Mr. Boswell has been something more than a mere preacher for his congregation, and we believe that the entire community will join in saying that he has been a helpful figure in every progressive movement for the betterment of the moral, social and civic conditions of this community. Mr. Boswell and The Times have not always agreed upon issues dividing public sentiment, but this newspaper has always recognized his ability, his sincerity and his genuine piety and can cheerfully attest the value of his pastoral work as well as the helpfulness of his activities both as neighbor and citizen."

C. G. Baker Begins New Work.

Clarence G. Baker, who was recently called to the pastorate of the West Park church, Indianapolis, began his work there on Oct. 3. Mr. Baker was formerly pastor of Douglas Park church, Chicago.

Next Tennessee Convention to Meet At Knoxville.

The Tennessee state convention, which met at Union City, Tenn., voted to accept the invitation from the Fifth Avenue Church, Knoxville, Tenn., to bring the convention for 1916 to the East Tennessee city. The following convention officers for 1916 were elected: President, W. J. Shelburn, Shelbyville, Tenn., vice-president, E. S. Smith, Murfreesboro; secretary, Gus Ramage, Nashville. E. H. Koch of Nashville state missionary secretary, was unanimously re-elected and also elected as a member of the state board. Geo. W. Hardin of Johnson City and Dr. Carey E. Morgan of Nashville, whose terms as members of the state board expired this year, were re-elected for three years. A. I. Myhr of Nashville was elected for one year to fill the unexpired term of Harris L. Brown of Memphis.

W. R. Motley Closes First Year's Work In Richmond, Ind.

W. R. Motley, pastor of Central church, Richmond, Ind., has closed his first year as pastor of that church. During the last twelve months, Mr. Motley preached 105 sermons, conducted 17 funerals, married 19 couples, made 2,112 calls, and added 83 new members to the church membership and increased the

Sunday school membership roll by 256. The church roll now records 604 names and the Sunday school 804 names. All current expenses have been met and contributions have been made to the missionary and benevolent organizations of the church. A large amount of money has been raised on the church debt.

Enlargement Campaign at Logansport, Ind.

A feature of the fall work at the Logansport, Ind., church, to which L. E. Sellers ministers, is an enlargement campaign. A committee of 100 recently called in all the homes of the members to talk over the work of the year and enlist the interest and co-operation of the whole number. The Sunday school rally was held in the church on the following Sunday and an attendance of 800 was the goal. The evening of that day was designated. The report of Mr. Sellers for the year showed he had delivered 179 sermons and conducted 43 funerals during the year. Every department showed a gain in membership, and a total fund of \$7,490.06 raised.

Buffalo Church Listens to Public Leaders.

B. S. Ferrell, pastor of Jefferson street church, Buffalo, N. Y., announces a series of "Evenings With Men in Authority," on which addresses are to be delivered by men in public office and affairs. The series opened two weeks ago with an address by Mayor B. F. Rand of Tonawanda, whose subject was "A Big Issue." Subsequent addresses will be delivered on Sunday nights by W. H. Whalen, Principal Frank S. Fosdick of Masten Park High School, and Charles R. Wiers.

North Carolina Convention Meets Next Week.

Among the speakers at the North Carolina convention, which meets at Pantego, Oct. 18-21, are the following: W. O. Winfield, C. W. Howard, J. R. Tingle, H. S. Carawan, Charles E. Lee, W. A. Davis, J. J. Walker, W. O. Lappin, R. P. Smith, L. J. Chapman, Sam B. Waggoner, C. B. Washburn, R. V. Hope and J. W. Baldwin.

Substantial Record of Five Years' Ministry in Colorado.

The well-kept pastoral record of Randolph Cook, who has recently left Trinidad, Colo., to assume pastorate of the church at Albuquerque, N. M., shows that in the five years' ministry at Trinidad, there were 285 additions to the church membership. The pastor made 6,000 calls, delivered 711 addresses, conducted 108 funerals and 88 weddings. The church raised over \$20,000 including \$1,200 for missions. More than 2,000 needy persons were given material assistance through the church and over 6,000 persons came to the pastor's study for help or advice.

English Disciples Meet.

The 35th annual conference of the Churches of Christ, co-operating as the Christian Association was held at Southport last month. There were about seventy delegates, from various parts of the United Kingdom. The president, Mr. Edwin H. Spring (Gloucester), had charge of the sessions of the conference. Among the speakers was Mr. Frank D. Coop, of Southport, who discussed the theme "World Conquest: Its Nature and Methods." Among Mr. Coop's contributions to the conference was the following statement: "Complete personal salvation here and now is not possible apart from the complete salvation of society. Have we not been too eager to become assured of personal salvation whilst ignoring some of its most imperative obligations? We are all realizing more or less that our religion is not the dynamic it ought to be and some of us to whom Christ is 'all in all' are feeling deeply perplexed. The root cause, to my mind, is that we have not taken Christ at His word; we have trifled with the demands He makes upon us. Possibly the greatest source of weakness in our fellow-

ship with Christ to-day lies in our failure to bring certain parts of our social conduct into line with His desire. Often we do not see how we can; some deny that it can ever be possible, and in consequence their faith in Christ is badly, perhaps irretrievably, shaken. We do not have to look far for examples of this difficulty. There are many manufacturers who are faced with the alternative of either paying what they sorrowfully admit are almost starvation wages or of dismissing their workpeople and closing their factories."

Old Bethany Dedicates New Memorial Church Building.

The new memorial house of worship at Bethany, W. Va., was dedicated last Sunday. F. M. Rains was in charge of the services. The building cost \$40,000. J. J. Morgan is pastor. Many visitors from surrounding communities attended the dedicatory exercises, drawn by the historic attractions of old Bethany.

Mexico, Mo., Church Meets All Apportionments for Missions and Benevolences.

W. A. Shullenburger, pastor at Mexico, Mo., enters the sixth year of a very prosperous ministry there. The church is happy in having raised all its apportionments during the year past for missions and benevolences. No society or cause was overlooked. Mr. and Mrs. Shullenburger went to the Pacific Coast on their vacation the past summer and the pastor is now in the midst of a series of Sunday evening travel talks, which are heard by congregations that pack the house. C. H. Winders, pastor at Irvington, Indianapolis, will hold a meeting in Mexico church beginning soon.

Suggestion That Old People's Home May Be Removed Arouses Churches of Niagara District.

The announcement by the National Benevolent Association that through lack of local support the Havens Home for old people at East Aurora, N. Y., would have to be abandoned and its residents moved to the Jacksonville, Ill., home has stirred up the churches of the Niagara Frontier to the importance of their keeping the Home in their section of the country if possible. A united rally of the churches will be held at Buffalo to consider what is to be done.

Dr. Powell Looks Forward to Great Religious Activity After the War.

Under the heading, "Preparedness," Dr. E. L. Powell preached a stirring sermon at First church, Louisville, on a recent Sunday evening. But he did not advocate preparedness for war, but "preparedness for the great spiritual awakening" he sees about to come over the world as a result of the agitation of present days and the reorganization of human values that will follow the great war. Dr. Powell connected his theme with a series of meetings to be held in First church, with Dr. Burris A. Jenkins, of Kansas City, as preacher. The meetings are to open Oct. 17.

BRIEFER NEWS NOTES.

—Ellis B. Barnes, and Professors H. L. Calhoun, E. E. Snoddy, and A. W. Fortune are the Bible lecturers announced for a Rural Church Institute at North Middletown, Ky., Oct. 18-22. The state Sunday-school officers and National Supt. Robert M. Hopkins, will have charge of the pedagogical work.

—W. O. Stephens has been in charge of the work at Arlington, Texas, for six weeks. During that time, twenty-three persons have been added to the membership and the Sunday-school has been increased from 112 to 251.

—L. N. D. Wells, of High St. church, Arkon, O., is chairman of the county dry committee carrying on the anti-liquor campaign this fall.

—Vaughan Dabney, pastor First church, Oakland, Cal., was the speaker at the Y. W. C. A. session at the Panama Exposition, Sept. 26. A sermon by Mr. Dabney covers the front page of a recent issue of the state paper published by the Y. W. C. A.

—C. R. Scoville and his troupe of nine people are holding a successful union revival at Webb City, Mo.

—The church at Guthrie, Okla., Guy H. Finley, pastor, observed Oct. 3 as "Unanimous Day." It was not unanimous quite, but it was a happy and successful day.

CALLS.

George A. Campbell, Hannibal, Mo., to Central church, Denver, Col. Acceptance probable.

Fred M. Lindenmeyer, Tallula, Ill., to Flora, Ill. Accepts, to begin Nov. 1.

W. T. Weaver, Coleta, Ill., to Freeport,

Ill. Accepts.

F. J. Stinson, First, Brazil, Ind., to First, Pittsburg, Pa. Accepts.

R. G. Fleming, First, Whitewright, Tex., to First, Denison, Accepts.

J. H. Beckholdt, Harrison, O., to Central, North Topeka, Kans. Has begun work.

Z. O. Doward, to Cheney, Wash. Accepts.

E. V. Stivers, to First, Stockton, Cal. Accepts.

RESIGNATIONS.

Lee Tinsley, Veedersburg, Ind.

J. D. Forsythe, Wymore, Neb. Will enter evangelistic field.

In and Around Chicago

Ministers Organize for Season.

The ministers' meeting opened for the new season on Monday, Oct. 4, by electing Orvis F. Jordan, of Evanston, president for the year, H. L. Willett, vice-president and Lloyd H. Miller of Metropolitan church, secretary. H. L. Willett read a paper Oct. 11 on "The Bible and the Community." The meeting was held at 10 o'clock in a private room of the Boston Oyster House.

Dr. Willett Begins Year's Work at Memorial Church With Earnest Sermon.

Dr. H. L. Willett preached at Memorial church on Sunday, Oct. 3, for the first time since the summer vacation. He had not fully recovered his strength from the operation of nearly a month before, but spoke with almost his usual urgency. The sermon came nearer being a self-revelation than Dr. Willett is accustomed to allow himself. A touch now and then indicated that his theme was born "in the silence" of the recent days of confinement when, as he confessed, it seemed easier than usual,—seemed necessary in fact,—to look at life's meanings with a fresh assessment. "The Open Door" was the title of the discourse, the theme being that the church now faces a vast new opportunity made for it by the psychological and moral revolution brought on by the war. The old order was passing away. The new order was yet to be determined and the Church is to be the most potent constructive force in the new day. Dr. Willett seems to be gripping his task at Memorial with renewed purposefulness and his leadership is answered by a loyalty and responsiveness on the part of the membership that promises a very fruitful year in this union congregation of Baptists and Disciples.

Quarterly Assembly of Woman's Missionary Union Meets at Evanston.

The quarterly assembly of the Woman's Missionary Union met at Evanston church, Thursday, Oct. 7. A large attendance, considering the distance, was attracted by the very interesting program that had been announced. These meetings begin at 10 o'clock in the morning and close at 4 p. m., with a luncheon and social time at the noon hour. Messages of especial interest were brought by Mrs. W. J. Burner, of Peoria, who with her husband, was a missionary in Buenos Ayres, Argentina, for several years, and Mrs. E. M. Bowman, of Chicago. Mrs. Burner told very interestingly her story of conditions in South America and made all feel the importance that continent is bound to have in our Christian expansion work in the immediate future. Mrs. Bowman told for the first time to her Chicago co-workers the story of the considerations that led her and Mr. Bowman to undertake the main responsibility for the Christianization of the province of Nan-tung-chow in China. It is known to most of our readers that Mr. and Mrs. Bowman pledged \$25,000 to this work at the time the Men and Millions' Commission was making a canvass of the Chicago churches. This amount, Mrs. Bowman says, is only a beginning. It is their hope to enlist gifts from many others as well as to do more themselves as they may be prospered. Already the Rockefeller Institute has agreed to lend its co-operation in the manning of a hospital, the ground for which has been donated by a wealthy Chinese statesman of the province. The hospital is yet to be built.

The ideals of missionary service which will obtain in this territory, as expounded by Mrs. Bowman, are of the highest and most practical sort. They take into account the agricultural and social life of the people, and lay great emphasis upon medical missions and education. Mrs. Bowman was speaking to an audience of her own co-workers whose affection for her and her husband is frankly expressed in many ways, and she talked with a frankness and informality that made her words especially winsome.

City Missionary Society Adopts Englewood Amendments and Elects Officers.

The Chicago Christian Missionary Society held two meetings within a week. The first was a called meeting to consider certain changes in the constitution making a financial participation by each church to the amount of at least \$50 a year, a basis of representation on the board of trustees, and providing for the trustees to be elected directly by the qualifying churches instead of by the society as heretofore. These amendments had been proposed in the early summer by the delegates representing Englewood church. They were adopted by this called meeting, without criticism. The second meeting was the regular annual meeting of the society for the election of officers. Mr. L. N. Black, of Irving Park church, who has served as president the past year with efficiency, and Mr. Leon L. Loehr, of Jackson Blvd church, who has been treasurer of the society for a number of years, both declined to serve longer. The officers chosen for the year were Mr. E. M. Bowman, of Memorial church, president; Dr. P. L. Prentiss, of Austin, vice-president; Mr. W. E. Palmer, of Englewood, treasurer. Mr. Bowman has given many years to the presidency of this work and it was universally felt that under his leadership the work would take on new life in the coming year. He has not yet given his consent to assume the duties of the presidency. Rev. W. G. Winn, of Irving Park, is the superintendent of city missions.

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